

HOLINESS TO THE LORD

JUVENILE INSTRUCTOR



*DESIGNED FOR THE AD-
VANCEMENT OF THE YOUNG*



SALT LAKE CITY, UTAH

PUBLISHED *BY* SEMI-MONTHLY
THE
DESERET SUNDAY SCHOOL UNION

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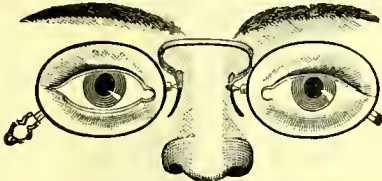
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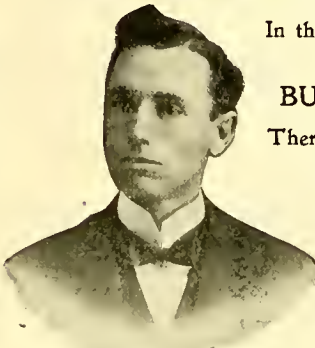
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PRIZE PUZZLE DEPARTMENT.

We are again overwhelmed with correct answers to our Rebus of May 1st, as the following names will attest: There were ten persons who reported they had mastered the solution in one minute, and to these we will divide the prize by sending to each one or their assigns the JUVENILE INSTRUCTOR for six months from January 1st, 1901. The solution was: "I certainly shall choose a Columbus and can recommend the Columbus Buggy to any of my friends requiring a good vehicle. The sentence was taken from a letter written to the Co-op Wagon & Machine Company by Bishop John R. Winder and a fac-simile published in that number of the JUVENILE INSTRUCTOR. The lower 22 names have been received since publication of Last number.

ONE MINUTE.

Mrs. D. H. Ward, Elba, Idaho
Heber C. Gaffey, Farmington
LeRoy Taylor, City
Lillie Reiser, City
Cora Seager, Ogden
Rettie Stevenson, City
H. F. Wright, Hinckley, Utah
L. M. Brienholt, Redmond, Utah
Thos. T. Mendenhall, Mapleton, U
J. Leo Parkinson, Preston, Idaho

TWO MINUTES.

Gertle Waterfall, Mercur, Utah
Hazel Staker, Butler, Utah
Ida Chandler, Willard, Utah
Amy Call, Logan, Utah
Ethel Lambert, Granger, Utah
Mrs. Louisa Shelds, Lincoln, Utah
Verner Neilson, Hyrum, Utah
Della Brandley, Richfield, Utah
Wm. T. Tew, Jr., Mapleton, Utah
Hazel Dean Golden, Nephi
Mrs. Jane Robinson, Lake Town U
Priscilla Swenson, Spanish Fork U
J. L. Workman, Virgin, Utah
J. F. Thompson, Fort Bridger, Wyo
Mrs. Oren Skelton, Randolph, Ut
Myrtle Aplanaip, Midway, Utah

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Fred Barker, City
Alice L. Farnsworth, Manti, Utah
E. H. Clark, Springville, Utah
Mrs. W. G. Davis, Samaria, Idaho
Nannie Smith, Manassa, Colorado
Addie Johnson, Springville, Utah
Mabel Peterson, Midway, Utah
Fred Merrill, Lehi, Utah
S. H. Ballantine, Ogden
Jons P. Jonsson, Logan, Utah
Martha Stringam, Freemont, Ut
Ruby Snow, Mapleton, Utah

FOUR MINUTES.

Mrs. R. M. Harper, Albion, Idaho
S. E. Joseph, Plymouth, Utah
Eliza Cook, Border, Wyoming
Sam'l F. Smith, Woodruff, Arizona
Lewis W. Larsen, Cove, Utah

FIVE MINUTES.

Christopher Jones, Cedar City, Ut
Jennie M. Rowe, Spanish Fork, Ut
Mahonrl Thompson, Ephraim, Ut
Beatrice Blake, Sandy
John Wm. Craven, Provo Utah
Wm. M. McKay, Huntsville, Utah
Lucy Jepson, Virgin, Utah
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May Grover, City
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Mina Bird, Mapleton, Utah

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John Nuttall, Vineyard, Utah

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J. A. Biglow, Eagar, Arizona
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ORGAN OF THE DESERET SUNDAY SCHOOL UNION

VOL. XXXVI.

SALT LAKE CITY, JUNE 1, 1901.

No. 11.

THE FOREST OF THE HAGUE.

VAN TWILLER sat in a huge chair of solid oak, hewn in the celebrated forest of The Hague.» Our cut represents but one little corner of the forest re-

ferred to by Washington Irving in the foregoing quotation, as found in «Knickerbocker's History of New York.» The forest is a noble wood, beginning at the very edge of



THE FOREST OF THE HAGUE.

the city of The Hague and stretching many miles to the south and east. It is a natural park, that is, the trees were not planted by the hands of man. In recent years vast sums of money have been expended in clearing away the underbrush, planting lawns, making extensive lagoons and paving broad avenues. Indeed, few people in the world can boast of a more beautiful park than can the citizens of The Hague. A stroll along the shaded walks and drives of this sylvan retreat, where, in summer, the foliage is so dense that the sun is seldom seen, the earth spread with rich carpets of green and the air redolent with the perfume of myriad flowers, impresses the mind so deeply that forever after the memory is as a happy dream. In the heart of the forest is a magnificent palace, called «Het Huis in het Bosch,» meaning the house in the wood, one of the many residences of the present queen of Holland. The surroundings of the building are most picturesque, while the interior is marvelous for its rich display of tapestry, and a wealth of elegant fancy work, wrought and contributed by eminent ladies of nearly every nation. The ceilings and walls of many rooms are adorned with striking paintings, executed by the immortal Rubens and seven of his most gifted pupils.

On the 31st of August, 1888, the sixth anniversary of the birth of Queen Wilhelmina (then only a princess, as her father the king was still living,) was celebrated in the forest of The Hague. The writer well remembers the occasion, both from the splendor of the auspicious event and from his own experiences on that memorable day. The greater part of the day was devoted to a grand industrial procession, followed by a parade and royal review of many thousands of his majesty's soldiers, all dressed in their finest uniforms. In the evening the whole forest was lighted, not with electricity, as we would naturally suppose would be the case in these days of things new and startling, but in a manner that was at once unique and in-

teresting. Into each tree, to a height of perhaps twenty feet, were driven a number of wires, each wire holding a glass filled with bear's oil containing a wick, and when all were lighted the effect was most glorious. Music and dancing, mirth and laughter reigned until a late hour at night, and never had I beheld such jollity, such revelry. But there were at least two in that immense throng who did not fully enjoy the pleasures of the day, however much they revered the little lady in whose honor the multitude cheered. These were two Mormon missionaries, who for some months had been laboring to make a Gospel opening in the city of The Hague. That morning they had spent their last cent for two small cheese sandwiches and two glasses of milk. After much sight-seeing they returned to their room, hoping to find that expected money had arrived from their distant home. In this they were disappointed, and the memory of the morning meal was all they had for lunch. After an afternoon of much tramping, beholding the wonders of the great day, another trip was made to their humble quarters, only to again find that no money awaited them there. Well, by that time they were very, very hungry (I know this quite well, for I was one of them). They went to the lighted forest in the evening, and endured the hunger and fatigue until exhausted nature compelled them to go home. I believe if I could have procured a glass of that bear's oil unobserved, I should have swallowed it.

But far worse than hunger was a feeling of disloyalty that possessed me. The little princess belonged to the house of Orange, and that day every one was wearing an orange color in her honor. Badges were being sold as low as one cent each, Dutch money, (less than half a cent American money,) but we two couldn't buy one between us. I imagined that every one noticed the absence of an orange color on my lapel, and I was so sensitive about it, that all day I looked around to see if I couldn't find one

that had been dropped, but I was not successful.

The two missionaries went to bed that night more hungry and tired than they had, perhaps, ever been in their lives, and they almost dreaded the dawn of day, for they knew not a soul to whom they could apply for a favor. For a respectably dressed person to ask for something to eat in that city would have subjected him to more criticism than a sensitive person could endure, and besides might place him behind prison bars. But what happened? On opening the door next morning, one of the boys found a large valise, which had been brought by the early morning express. It was addressed to the missionaries, and on being opened, what an assortment of the good things of life it re-

vealed to their astonished eyes! Boiled ham, Edam cheese, a box of boiled eggs, cakes in variety, sweetmeats, and other dainties, too numerous to mention, and last, but not least of all, a purse containing several gilders and a letter of greeting from the good sisters of Amsterdam. Those kindly souls didn't know, except through the inspiration of the Lord, that we were at all in need, and they were quite as surprised to learn how opportune their gift had been, as we were to receive it.

This was a strong testimony to us both that the Lord is ever looking after the welfare of His children, and especially of those who leave all that is near and dear unto them, to go to the ends of the earth, to bear the divine message of our Father in Heaven and His Son Jesus Christ. *D. F. Collett.*



HOW RACHEL FOUND A HUSBAND.

A True Story.

RACHEL was the daughter of Joseph Wheaton. Her mother died when she was twelve years of age, leaving four brothers younger than herself. She being the only daughter, the care of the family and home now rested on her.

The pale, sad face of her father made a deep longing in Rachel's heart to make home as happy as possible, in her childish way. She soon learned to cook a little, and she had been trained in dish-washing by her very tidy mother. During the summer, Rachel would take her little brothers to school with her, doing the house work between school hours, never stopping to play at the close of school, as children love to do.

"Papa might come in from the farm and no one to speak to him." She could not bear that thought; he had always found mama

there to greet him when his work for the day was done. Thus by her loving thoughtfulness for her father's comfort and feelings, she greatly endeared herself to him. Her opportunity now for study was limited, as her evenings were spent knitting new feet on little brothers' stockings, mending, etc. She learned spinning and coloring yarn, using different weeds and herbs for dyeing; and at the age of fifteen she wove her first flannel dress. Being modest and graceful in her manner she had many suitors early in life.

As George Wilson was leaving to move to Arizona with his father, he called to say a few farewell words to Rachel.

"I'm coming back in two years to get you and take you to Arizona with me," he said, with a smile, as he started off.

"All right," responded Rachel, never mean-

ing a word of it herself, nor did she imagine George would ever think of it again. Some time after she became attached in her feelings to Frank Smith, who was very attentive to her. Frank was not considered a bad boy, but was rather rough in his manners, caring but little for religion, and so much the reverse of Rachel's sweet temperament that it was very annoying to her father to see her in Frank's company.

He would reason with her, telling her he did not think Frank a suitable companion for her; he advised her to ask the Lord if it was His will for her to become Frank's wife. «That is the only true way for a young person to find the right companion,» he said.

So Rachel never allowed a night to pass without asking her Father in heaven to show to her in His own way, if it was His will for her to marry Frank; but no sooner would she finish her prayer than she would think, «Oh, I do hope it's His will for me to marry him; he is so nice and he loves me so dearly!» Thus she continued praying and still desiring her own will more than that of her Heavenly Father.

She still labored hard for the comfort of her loving father and brothers, and they thought nothing too good for Rachel. And as for a husband, why they thought the very best boy in town hardly her equal. But still she would receive Frank's attention, still listen to his flattering words and the many pet names he would call her.

Rachel's father was now much pained over her devotion to Frank, and told her he was not pleased with her choice, neither did he think her Heavenly Father was.

«Rachel, there is a special meeting tonight; Elder —— will be there to talk to us; shall we go?» her father asked one evening.

«Yes, father, I should be pleased to,» she said.

The large meetinghouse was filled with anxious listeners, and Elder —— talked so good, Rachel felt that every word was uttered by divine inspiration. Speaking on the prin-

ciple of prayer, he said, «When you pray, don't be like a young lady I once knew, who prayed to the Lord to make it known to her if it was His will for her to marry a certain young man, and always when she had finished her prayer, she would say to herself, «Oh, I do hope it's His will for me to marry him!» These words fell with force on Rachel's heart; she felt they were spoken for her special benefit. She returned home, firmly resolved to try to make her Heavenly Father's will her own will. And she now felt that she would be willing to do His will, could she but know what it was.

Six months or more passed, Frank continuing his visits, Rachel continuing her prayers. And now she had gained enough courage to tell Frank she would not marry him unless it was the will of her Heavenly Father, and should also become pleasing to her papa.

«I don't think the Lord cares anything about it,» said Frank. «If we are satisfied I think He is, when it comes to love matters. And as for your papa, why Rachel, I wouldn't give a cent for a girl who would not marry me independent of her papa! He doesn't have to live with your husband.»

But Rachel felt certain the Lord did have something to do with love matters, which lead to one of the most important steps in life; and she continued more earnestly than before to petition her Father in heaven. Frank seemed more attentive than ever, and Rachel was still always pleased to see him.

There was a carriage coming into the place one day (something seldom seen in those times, especially in that out-of-the-way town); Rachel ran into the front room and looked out of the window to see who it could be.

There was Elwood Curtis! No sooner had she recognized him than a voice said to her: «That man is to be your husband!» This was so plain it was like a shock of electricity to her soul. What a change of thought ran through her mind all in a minute! «How can it be?» she asked herself. «He is a stranger;

perhaps doesn't remember ever meeting me. Can it be possible?" she repeated, walking slowly into the kitchen, pondering the matter over. Father and brothers were in the field and she was alone in her wonder and amazement.

At length she began placing things aright, expecting Elwood Curtis to call as much as ever she expected Frank Smith, who had so long wooed her; for this truth was indelibly stamped on her mind; she knew it was from God, and it would be brought about in His own time and way. Some hours passed, when a knock came at the door. Who should it be but Frank Smith and Elwood Curtis!

"Miss Wheaton, allow me to make you acquainted with Mr. Curtis," said Frank.

"You don't know he will come and take me away from you," she thought, as she bowed gracefully. She set them some chairs, and calmly entertained them a short time. Frank asked her to sing, he thought her singing so beautiful, but Rachel thought, "No, I will never sing for Frank again."

What a lucky boy Frank Smith is! thought Elwood, as he gazed with admiration on Rachel's pleasant face.

After chatting a short time they bade her good evening and she was again left to ponder over the strong impression she had received.

She did not ask him to come again; he was too much of a stranger, she thought. True, she had heard of his good parentage, but what did she know of Elwood? How could he ever know that she was to be his wife? His home was over a hundred miles distant. "The Lord is able to do His own work," was her next inspired thought.

Several months passed. Rachel found herself really discovering faults in Frank she never saw before, and she began to think she could never be happy with him, even if she had never met Mr. Curtis. When Frank accused her of her indifference to him, she would pass it off coolly, telling him she was in no hurry to get married.

Arthur Stanton, a very worthy young man, then sought her love. "I have waited these two years to see you forsake Frank," he said. "I could never see you his wife, but I have always thought you would be happy with a good man who would love you with all his heart; I think I could do that, would that satisfy you?"

"I love you as a dear brother," she answered, in her good, honest way, for she had not forgotten the impression she had received, yet Arthur's kind words found place in her heart. "No, I could not be happy with a good man without affection," she thought. She was so dearly loved by her affectionate father and brothers, their love made her path bright and her labors light.

After some months passed, Rachel and her father went to visit friends who were working in the Salt Lake temple quarry. When they had driven some distance, whom were they to meet but Elwood, going for a load of lumber for his father. A few words as to the price of lumber, etc., passed between the two men, when Rachel felt the weight of Elwood's four-horse lash, which he gently threw across her shoulder as he started on.

How sorry Rachel was that she was not at home now, for Elwood might call on her, as he would pass within two miles of her home; notwithstanding she had heard he was paying attention to another young lady. Elwood had also heard that Arthur Stanton was trying to win Rachel's affections.

The visit at the quarry was a pleasant one. When Rachel and her father were starting home Brother Sanford said, "Better stop for the night at Uncle Curtis', it's just half way, and he'll make you welcome, I'm sure. He has some good sons too, Rachel; Elwood is a fine fellow, good enough for the best girl living."

"Yes, I guess Elwood is a good boy," slowly answered Rachel.

"Boy! No boy about him," said Brother Sanford. "He is a genuine man in every respect, and a Latter-day Saint."

Rachel did not tell her father why she did not want to stop at Uncle Curtis'. She did not want it to appear that she would like to get acquainted with his boys.

The next afternoon they were again pleased to meet Elwood.

"Please stop, papa," said Rachel, as she thought he was going to drive past, although she did not know what she could say to Elwood. She would not invite him to call on her, that would not be "lady-like," she thought.

But after chatting awhile Elwood gathered enough courage to tell her that he, with a few other young people, were anticipating taking a pleasure trip out in their country, hunting, fishing, etc.

"Well, you catch the fish and I'll fry them," said Rachel, laughing as she spoke.

"All right!" quickly responded Elwood, with an earnest, pleasant look into Rachel's face.

"What a goose I have made of myself," she thought, as they drove on. "He did not say that he intended to even call at our home."

Not more than a week passed when sure enough the pleasure-seekers drove up to Rachel's door. Lunch was prepared and eaten, and they were off for the rest of the day, Rachel joining the party.

There were lovely berries growing along the beautiful stream where they fished, and somehow Elwood carried Rachel's basket and was handy by whenever she needed a fresh bait on her hook. Altogether, the day was one never to be forgotten.

About two weeks after the fishing party, the Curtis carriage was again seen driving into town.

Elwood was of a quiet, earnest, religious disposition; he had had a high opinion of Rachel from the time he first met her, and it was now no task for her to admire him. He brought a nice book to read to her, and in this way they spent their evenings when he called on her. But after he had made several visits to see Rachel, she began wonder-

ing if Elwood really loved her. He had not told her he did, he had not called her pet names, nor had he ever kissed her good by on leaving her, although it might be a month or more before she would see him again. She was so emotional that she sometimes found herself about to tell him in some way how very dear he was to her. "But no, I will never say that word to Elwood, never! until he does to me," would be her next thought.

A year or more passed, Elwood still continuing his visits, his reading and his earnest religious conversation, and always very kind and thoughtful as to Rachel's comfort.

Preparations were now being made for the wedding, and yet not a word of love had passed between them. They had been as dear friends to each other.

"Must I marry him without his telling me in word that he loves me?" she thought. Yet she fancied she could see the love light in his expressive blue eyes.

"Here, sister, is a letter for you, a love letter, I guess," exclaimed little Foster one day as he handed her a letter.

"Arizona post mark; who can it be from?"

"Dear Rachel," it read, "I expect to start for your country in the morning. Sister Sadie is coming with me. Will tell you the rest when I get there.

"Your very true friend,

GEORGE WILSON."

During the next three weeks Rachel had another pleasant visit with Elwood; the wedding day was set to be celebrated on Thanksgiving day.

Ten days or more passed and the long journey from Arizona was completed, when George and Sadie Wilson arrived.

Rachel and her cousin Kate went out to meet them.

"Take care," said Kate, "I'll tell Elwood Curtis," as George was planting a kiss on Rachel's cheek.

"Tell who? Elwood Curtis! Is that possible?" asked George, looking straight into Rachel's face.

«Unhook those tired animals and feed them!» was Rachel's reply.

After supper George was anxious to have a private talk with Rachel. He could hardly answer her many questions about the country, the beautiful cactus, sweet potatoes, etc.

«Rachel, I am very much surprised,» he said, earnestly, «that you should think of marrying one of the Curtis boys. Elwood is a good boy, I know, but oh, Rachel! he'll never love you. I have worked many a summer for Uncle Curtis, and I know Elwood like a book; don't know any ill of him, but he doesn't know what love is; he never loved a girl in his life, never will; any good girl will suit him.»

He little knew how those words touched Rachel's tender, loving heart; for she herself had often wondered if Elwood would ever be affectionate.

«Rachel,» George continued, «do you remember the last words I said to you when I left for Arizona?»

«I remember you joking a little, when you said good by,» she answered.

«Well, if you marry Elwood Curtis you will never be happy, for he will not love you enough to give you a fond kiss occasionally; he will never love you as I do, I can assure you.»

He told her how he had built a neat little home in Arizona, with the hope of winning her affections, and taking her back with him, to inhabit it, and how happy he had expected to be.

Sadie told her about the pretty trees they had planted, of the many different fruits that grew there, their grape arbors, roses, etc. How George had planted young trees, and what a pretty home it would soon be.

When Rachel retired to bed that night she wept bitterly, and with a sad heart, she asked her kind Father in heaven to send comfort to her troubled soul, if it was pleasing to Him for her to marry Elwood.

With her face bathed in tears, she at

length fell asleep and dreamed she was walking along a road alone. She suddenly came to a stop, finding herself completely surrounded with mud, except the spot whereon she stood. «How can I take another step; what shall I do!» she exclaimed to herself. Looking to her right she saw Elwood approaching, and reaching out his hand to her, he said, «Rachel, I will help you, if you will let me.» She put her hand in his, and with a slight spring, Elwood raising his hand, in the act of helping her, she alighted by his side, took his arm, and they walked along a very beautiful path, which led to Elwood's home.

When she awoke morning had dawned and she poured out her soul in thanksgiving to her kind Heavenly Parent for His goodness to her.

The following Sunday Rachel attended stake conference and heard a discourse by President Joseph F. Smith. In his remarks he said, «Husbands, court your wives; court them anew every year; but let me tell you, young men, you have no right to embrace a young lady, neither have you a right to kiss a young lady until she becomes your wife.»

Again Rachel was comforted through the words of the servant of God.

The next time the Curtis carriage drove out of town, Elwood had Rachel by his side.

A large company went through the endowment house the following Thursday, making it late before they could leave the city. Darkness came on before they had driven half way to Elwood's home.

«Rachel, you are my own precious darling, I can embrace you now; I have a right to,» said Elwood, at the same time planting tender kisses upon her ready lips.

Their reception was a very pleasant one, the beginning of the many happy years they have lived together. And Rachel is still «frying fish» for Elwood Curtis.

Aunt Barber.

THE ECONOMIC ASPECT OF LUXURY.

By Prof. J. H. Paul, President of the Latter Day Saints' College.

II. THE FARM OR THE WATCH.

IT is a fallacy to suppose that money spent on an article of luxury gives as much employment to the laboring classes as does money invested in industry.

A man of means has just received and has in hand the sum of one thousand dollars. He has not decided, as yet, what he will do with the money. It has come to him as profit on a good investment and represents to him that much clear gain. What shall he do with this money? Will it make any difference to mankind in general what he does with it, provided that he does something with it—that is, spends it, no matter for what? If he spends it in any way, the money will circulate and to that extent it will stimulate trade and industry. Will not one way of spending it be as good as another?

On the one hand, he is solicited by a man who has a little more property than the latter can manage to advantage. This man has too much land in proportion to his capital, and desires to exchange a small farm for a thousand dollars, so that he can use the money on his other land. The farm is a bargain at one thousand dollars, and will pay a good interest on the money invested in it at that price.

On the other hand, however, the attention of the capitalist with the thousand dollars in hand, has been called to a new kind of time-piece, a watch set with precious stones and regulated with various costly devices to show the day of the month, and to stop and start the watch at any place, even to the tenth of a second.

The capitalist does not need this expensive watch at all, having already a perfect time-piece in his pocket,—a good watch that cost less than a hundred dollars, chain and all. But this new and extraordinary time-keeper has struck his fancy, and he is inclined to

gratify his taste for what is novel, intricate, and expensive by buying it. He hesitates whether to buy the farm, which will yield him an annual profit, or interest, of at least one hundred dollars, or whether he shall buy the watch, which will simply gratify his taste and yield him nothing of real value or service beyond what his present time-piece gives him.

Any one can perceive, of course, that the purchase of the farm will add to the estate of the capitalist at the rate of \$100 per year; and at the end of a given term, say twenty years, the farm can be sold for at least as much and perhaps for several times as much as he originally paid for it.

If he buys the watch, however, he will not add to his yearly income thereby, but will diminish it; for the watch will require some repairs from year to year to keep it in perfect order; and at the end of the same twenty-year period, it will probably be worth little or nothing if offered for sale.

Clearly, if the capitalist rejects the farm and decides in favor of the watch, his wealth will not be increased \$100 a year; for he will lose the income the farm would have yielded and finally must lose the original price of the worn-out timepiece, namely, the \$1,000 he paid for it in the first place. As between the farm and the watch, as far as the wealth of the capitalist himself is concerned, the farm has the advantage of adding \$100 a year for twenty years to his possessions or \$2,000 in all; while the watch has the disadvantage of adding nothing from year to year and of abstracting a little for repairs; and at the end of the twenty-year period has the further disadvantage of losing all its original value of \$1,000. Since, however, the farm is still worth at least \$1,000, while its profits have amounted (neglecting to consider interest upon the profits themselves) to

\$2,000; there is at least a total of \$2,000, let us say, added by the farm to the wealth of the capitalist. The watch has taken \$1,000 from his capital. At the end of twenty years, his wealth, and hence the wealth of the world itself, as will presently appear, has been diminished \$1,000, if he buys the watch, or increased \$2,000 if he buys the farm. The difference in direct money value to the capitalist in twenty years' time is represented by the sum of \$3,000 at the very least. All this may be clear enough at a glance, and not likely to be disputed; yet it has been thought best to state it here, so as to avoid future complications with this phase of the question.

It is the effect on the laboring class, of the course of the capitalist, however, that this article is written to demonstrate. The question is, Does the capitalist benefit the laborer, or the wage earner, as much in buying the watch as he does in buying the farm?

The watch was the product of labor. So was the farm. In the first case the labor had been bestowed upon a small bulk of raw material; in the latter case upon a large area of wild land. The mere raw material in either case was worth comparatively little, and less in the watch than in the farm. This difference is probably compensated in another way. Though the farm is less exclusively a product of labor than the watch is, yet the farm has supported a man, who has lived upon it for several years to bring it to its present state. Originally the farmer may have paid less than a dollar per acre for his wild land, so that its present value is mainly a product of labor.

We can therefore suppose that the watch and the farm have each cost about the same amount, estimated in labor, to bring them to their present value of \$1,000 each. They have each furnished a like amount of employment to the wage-earner to produce them. So far as the past is concerned, the capitalist has employed as much labor in buying a watch as in buying a farm. Thus far the

amount of employment given to some wage-earner or laborer is the same. But what about the future?

The future of the two investments is entirely unlike. The watch, once made, gives no more employment, except the small amount necessary for repairs, till it is worn out. It is like a thousand dollars dropped into a man's vest pocket, there to lie idle and unproductive. It earns nothing. If it costs anything for repairs, that is only so much added to the total loss. The watch slowly wears out and runs down. It yields no interest, earns no profit, gives no employment; and for all purposes of industry it is something «*sunk, gone, lost forever.*»

The case of the farm is entirely different. As soon as the capitalist buys the farm, he needs some one to work on it. Usually he engages a man to work it on shares, and the man with his wife and family takes up his home on the farm and cultivates it as highly as possible. It is made to yield ten per cent, or one hundred dollars, per year to its owner, and to support the farmer and his family besides. It earns altogether from fifty to one hundred per cent of its original cost each year. It adds yearly to the wealth of the capitalist and supports a family besides. It gives employment not alone for one year or even twenty years, but may go on for generation after generation without ever finding a stopping place. Supposing that the farm should become exhausted after fifty years, it appears that the farm after its purchase will give fifty times as much employment to the laboring class as the watch will, for the latter gives none whatever after it is once made. But even this supposition is too moderate. There is no necessary reason why the farm, if prudently worked, should ever become valueless or less productive. It is conceivable and even probable that it should continue to be a productive farm forever. On this latter supposition, it is seen at once that there is simply no comparison between the amount of employment given to

labor by the purchase of the farm in comparison with the amount given in the purchase of the expensive watch. The watch gives no employment. The farm gives employment forever. The watch cost one year's labor of one man at say \$900, to produce it. The farm cost one year's labor of one man, worth \$900, to bring it up to a marketable value of \$1,000. The \$1,000 paid for the watch will encourage another watchmaker to produce a similar expensive timepiece. The \$1,000 paid for the farm will encourage another man to take up wild land and make two blades of grass grow where one grew before. The money spent in each case is equal; the subsequent employment given to

labor is as 50 or even as 500 or more is to nothing, in favor of the farm.

As between the watch and the farm, therefore, we must conclude that he who buys the farm benefits society in a vastly greater degree than does he who buys the watch.

He who invests in the farm, the factory, the railroad, the mine, etc., therefore gives many times, perhaps hundreds of times more employment in the final outcome, to the laboring classes, than does he who purchases, for his own satisfaction or amusement, some article of luxury like a watch, or fine carriage, or any other costly article of personal use.

(TO BE CONTINUED.)



STREET PREACHING IN LONDON.

IN recalling to mind the incidents of missionary life that occurred several years ago, it is difficult to decide which of the many varied experiences would be most interesting, and, what is still more important, which would be most likely to strengthen the testimony and increase the faith of those who may peruse this article.

Frequently events that would appear commonplace or even trivial to the casual reader are those that made the most lasting impression upon the mind of the missionary.

To be forewarned of danger; to be especially blessed with wisdom and language when some great emergency had suddenly arisen; to be led unconsciously to some place where one's presence was urgently needed; to witness the manifestations of God's power in healing the sick, etc., these and similar incidents are the common experiences of nearly every Mormon missionary who, in any part of the world, has humbly sought for the spirit of his mission and faithfully endeav-

ored to carry the truths of the Gospel to the people.

It is the conscious knowledge of the many testimonies thus obtained that gives rise to the enthusiasm and zeal so frequently exhibited by the newly returned Elder.

For two or more years his time, talents and means have been devoted exclusively to the service of the Lord, and by a studious, prayerful, circumspect life he has acquired not only a personal knowledge concerning the truthfulness of the Gospel, but his memory is so fresh with the numerous instances where the blessings of God have attended his labors, that he is filled with earnest zeal to continue his efforts in this direction, and reluctantly contemplates a return to the monotonous routine of business life.

A singular feature in connection with these missionary reminiscences is the fact that the conditions and events which at the time they transpired constituted his greatest trials, afterwards become the chief sources

from which he derives his satisfaction and joy. The writer will not soon forget the aches, pains, palpitations, fears and dreads he invariably suffered as a prelude to the out-door meetings on the streets of London; and yet there is no part of his mission that was more profitable and that now affords so much pleasure as a recollection of these experiences.

To appreciate the situation certain facts must be kept in mind. In the city of London the plan of delivering tracts from door to door which is successfully practiced in other parts of England, is extremely difficult and almost impossible in this particular city with its more than five million inhabitants and where several families live in «flats» in the same house. Experience having proved this plan of preaching the Gospel to be almost impracticable, the question arises how, then, shall we reach the people? They will not come to our regular meetings, except, perchance, a straggling stranger or the few who are occasionally invited by personal friends. The only alternative under the circumstances is to adopt the philosophy of Mahomet, who, when the mountain refused to come to him, wisely concluded he would go to the mountain; and accordingly during the summer months almost every evening out-door meetings were held in different parts of the city.

Brother Henry Ballard of Logan (who presided over the London Conference at this time) with several young brethren, including the writer, would have prayers in our «office,» and then dividing up in two's, so as to hold several meetings the same evening, we would separate for this purpose after having wished each other success. With Brothers D. H. Morris, of St. George; E. D. Clyde, of Heber City; Lewis M. Cannon and William Wood, Jr., of this city, occasionally aided by other brethren who were temporarily with us, the writer has taken part in more than five hundred out-door meetings of this kind, each one of which furnished some special incident to make it interesting.

A writer has said there are two requisites for a man to become a speaker. First, he must have something to say; second the power to say it. In our case, however, we discovered a third requisite, viz., an audience. This seemed to us to be quite important and usually proved our greatest task. The thought (often realized) of standing on the corner of a public thoroughfare alone and bare headed, «crying with a loud voice» to a walking congregation for fifteen or twenty minutes, without a soul stopping to ascertain who we were or the nature of our business, was an experience that required both physical and moral courage.

The idea that some men, purely for the love of mankind, would endure the scoffs and sneers of the multitude, never occurs to the average mind. The moment you are observed addressing the passers by, ninety-nine out of every one hundred immediately conclude you are either a religious «crank» or that you have some money scheme you want to spring on them, and as they have no use for either, they heed not the fluttering heart, the earnest voice, and the genuine, unselfish motive of the Mormon Elder, but with a smile of derision or a look of pity—they pass on. Finally, however, perseverance is rewarded. Two or three curious ones will stop long enough to induce a few others to follow suit, and thus the numbers rapidly increase, and once gathered, we never failed to hold them.

On one occasion Brother Morris and myself having selected a suitable place to «hold forth,» we took off our hats and commenced singing from our hymn-book, «The time is far spent,» etc., and to our surprise and pleasure half a dozen or more stood about a rod away, and it really looked as though we would have an audience without much trouble. We felt very much encouraged with the prospect and were anxious to get through and commence speaking before they should change their minds and leave us. At this moment a window above us was opened and some charita-

ble soul threw at our feet three or four coppers.

This was the first time in my life that I ever felt a real genuine contempt for money. If we had picked up the coppers our congregation would have scattered instantly, suspecting that they would be assessed next.

When they observed we paid no attention to the wealth around us, and allowed the children to scramble for it, this made them still more curious. Drawing closer, their attitude and interest soon attracted others, and in a few minutes we had a splendid au-

dience. Our method was, that the first speaker after treating upon the first principles—faith, repentance, baptism, etc., should then urge the hearers to remain and hear his companion, as he had a special message that was of great interest and importance to them. Thus introduced his companion would prove the general apostasy from the true Gospel and invariably conclude in bearing testimony to the restoration of the Gospel through the Prophet Joseph Smith.

N. Y. Schofield.

(TO BE CONTINUED)



HISTORY OF THE EARLY CHRISTIAN CHURCH.

FOR YOUNG PEOPLE.

CHAPTER XI.

Paul at Ephesus—Rebaptism of Supposed Converts—Miracles Performed by Paul—Sceva's Sons, in Trying to Cast out an Evil Spirit, are Overcome and Beaten—Opposition of Demetrius—From Ephesus to Greece—The Return Journey—Through Macedonia to Troas—From Troas to Miletus—Paul's Address at Miletus.

ON paying a second visit to Ephesus, Paul met a number of people there who professed to have been baptized with the baptism of John; but on being questioned by the Apostle if they had received the Holy Ghost since they believed, they answered that they had not even heard of the Holy Ghost.

Now these people could not have been baptized with the baptism of John, for the Baptist told those whom he baptized that they would afterwards receive the Holy Ghost. Paul preached the Gospel of Christ to these people, and they requested him to baptize

them, which he did, and afterwards confirmed them and conferred upon them the Holy Ghost by the laying on of hands. As soon as he had done this, they began to speak with new tongues and to prophesy.

Paul remained in Ephesus for the space of three months. He preached often in the synagogue, and discussed daily in the schools of the learned men. He was filled with the power of God, and the Lord wrought special miracles by his hands, so that from his body were brought, unto the sick, handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

One day seven wicked men, the sons of a Jew named Sceva, took it upon themselves to try to cast an evil spirit out of a man who was possessed. They commanded the evil spirit, in the name of Jesus, whom Paul preached, to come out of the man. But the demon would not obey them. "Jesus, I know," said he, "and Paul I know, but who are ye?" And the man in whom the evil spirit was, leaped on them, and overcame them, so that

they fled out of the house naked and wounded.* No man can legally administer in the ordinances of the Gospel, nor act in the name of the Lord, except he be called of God, and be ordained by those who are in authority to preach the Gospel and administer in the ordinances thereof.

In the city of Ephesus there were a number of silversmiths, who had grown rich from the sale of shrines and images which they had made for the people to worship. On hearing Paul cry out against this idolatry, one of the craftsmen, named Demetrius, who made silver shrines for the goddess Diana, called a number of workmen of like occupation together, and addressing them, said: "Sirs, ye know that by this craft we have our wealth. Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods which are made with hands: so that not only this our craft is in danger to be set at naught; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshipeth." *

This speech made the silversmiths exceedingly angry. "Great is Diana of the Ephesians!" they exclaimed, and soon they had the whole city in an uproar. Two disciples named Gaius and Aristarchus, who had come from Macedonia, and were companions of Paul, were arrested and rushed into the theater.

They were charged with having spoken against the great goddess Diana. The town clerk appeared upon the scene, and addressed the people. He told them that all the people of Ephesus were worshipers of the goddess Diana, and of the image which fell down from Jupiter, and that these things could not be injured by any words which the Christians might speak against them. He advised them

to do nothing rashly, and said if Demetrius and the craftsmen which were with him had any charges to prefer against any man, they had the law open to them, and should seek redress through the courts. This calm and sensible advice was accepted by the people, and the two disciples were allowed to go their way.

From Ephesus, Paul and his companions went to Greece, where they tarried for three months. At the end of that time they set out on the return journey. Passing through Macedonia they came to Troas, where they abode seven days. In the evening of the Sabbath, Paul met with the Saints in Troas. After the Sacrament had been administered, he was requested to preach to them. He spoke for several hours. During Paul's address, a young man, who had been sitting in a window, and had fallen asleep, fell from the third loft, and was taken up dead. While they were lamenting over the sad accident, Paul came forward, and prostrated himself on the body of the young man and embraced him. To the astonishment of all present, the dead man came to life again, and after having partaken of food, he tarried with them till daybreak, when, with great joy, a number of the Saints accompanied him to the home of his parents.

From Troas Paul went to the city of Miletus. He sent for the Elders of the Church in Ephesus, and with them he had an affectionate interview. He reminded them of his faithful labors among them and how he had worked with his own hands so that he might not be a burden to them. He told them he knew that they would not see his face again. He exhorted them to faithfully keep the counsel of God which he had given them, and to feed the Church of Christ, over which they had been made overseers. He told them that many members of the Church in Ephesus would depart from the faith, and that some of those present would apostatise, and would lead away disciples after them.

At the close of his address, Paul knelt and

* Acts 19: 15-16.

* Acts 19: 25-27.

prayed with them. They were much affected, and they all wept, and fell on Paul's neck and kissed him, sorrowing greatly at the words

which he had said—that they should see his face no more. They accompanied him to the ship, and bade him farewell.



ANSWERS TO QUESTIONS.

WE are asked: «Were any ordinances for the dead performed from the days of Moses to the time of the advent of the Savior?» The Lord in these days has said:

For it is ordained that in Zion, and in her stakes and in *Jerusalem*, those places which I have appointed for refuge, shall be the places for your baptisms for your dead.

And again, verily, I say unto you, How shall your washings be acceptable unto me, except ye perform them in a house which you have built to my name?

For, for this cause I commanded Moses that he should build a tabernacle, that they should bear it with them in the wilderness, and *to build a house in the land of promise*, that those ordinances might be revealed which had been hid from before the world was;

Therefore, verily I say unto you, that your anointings and your washings, and *your baptisms for the dead*, and your solemn assemblies, and your memorials for your sacrifices, by the sons of Levi, and for your oracles in your most holy places, wherein you receive conversations, and your statutes and judgments, for the beginning of the revelations and foundation of Zion, and for the glory, honor, and endowment of all her municipalities, are ordained by the ordinance of *my holy house which my people are always commanded to build unto my holy name*. (Doc. & Cov. 124: 36-39.)

As a temple was built at Jerusalem and many temples on this continent between the days of Moses and Christ, we cannot but believe from the above revelation that all ordinances, including those for the dead, were

performed from time to time, though perhaps not continuously, during the period mentioned by our enquiring friend. We have italicised those portions of the above quotation which most directly relate to the question.



In answer to the question: «Can any person enter into the Telestial kingdom of God, without repentance and baptism?»

First it should be observed that the term «kingdom» when used in connection with the special designations «Celestial,» «Terrestrial,» and «Telestial,» is employed as indicating a section or part of the future state, and not as synonymous with «Kingdom of God,» or «Kingdom of Heaven.» In the revelation in point, (Doc. and Cov., sec. 76,) the terms are «Celestial,» «Terrestrial,» and «Telestial,» glories, not kingdoms. The question then stands: «Can any person enter into the Telestial glory without repentance and baptism?»

In the remarkable vision concerning the future state (Doc. and Cov. sec. 76,) the Lord showed the existence of three main divisions or «glories;» and in addition a state of eternal degradation, which last is reserved for the sons of perdition. As to those who are to be assigned to the respective glories the revelation appears to be explicit. The Celestial glory, typified by the sun, is provided for those who are worthy of the highest honors of heaven. The Terrestrial is to receive those «who died without law,» «who received not the testimony of Jesus in the flesh but after-

wards received it,) and «who are not valiant» etc. The Telestial is for those who «received not the Gospel, neither the testimony of Jesus;» those «who are cast down to hell,» and «shall not be redeemed from the devil until the last resurrection.»

Those who are cast down to hell are expiating their crimes and past offenses in that dreadful place of torture. The sentence was passed by a righteous God, whose mercy we are told in the scriptures «endureth forever.» This causes us to believe that the punishment which He metes out to sinners is of a reformatory character, whereby they will be purged from the hideous effects of sin, and fitted to enter the Telestial glory. In Doctrine and Covenants, section 88: 24, we read: «And he who cannot abide the law of a Telestial kingdom, cannot abide the Telestial glory.» He must therefore sincerely repent of his past course, and covenant to keep the laws of the Telestial kingdom, for if he repent not from his evil ways he would continue to be a law to himself and thus be prevented from being admitted to that glory.

While we are not to conclude that the revelation referred to was intended as a complete description of the infinite grades of glory or of degradation which the varied natures and capacities of mankind will make necessary in the meting out of God's justice, we are told of but three glories, which range in order above the state of those who are consigned to perdition. Christ's use of the expression «Kingdom of God,» which is so often quoted (John 3: 5,)

appears to have had reference to the «kingdom» into which only those who accept at least the first principles of the Gospel may enter. Certainly the Savior could not have referred to the entire range of the future state nor to all the kingdoms or creations of God; for in this broad sense the state of perdition would have been included.

Our opinion is therefore this: The Telestial state will be the lot of many who have not accepted the Gospel and will therefore include hosts of the unbaptized. As to the repentant or non-repentant state of the Telestial inhabitants, we think that true repentance would lead to the acceptance of baptism, and therefore to the reception of the Gospel; and in the light of the revealed word, this acceptance would seem to prepare the person for the Terrestrial glory at some time.

✽

The question is presented, «Was the sword of Laban shown to the Prophet Joseph Smith when he first saw the plates from which the Book of Mormon was translated, or at some later date?»

We have no evidence that the Prophet Joseph saw anything when he first viewed the contents of the stone box, except «the plates, the Urim and Thummim, and the breastplate.» At some subsequent time, Joseph was shown the sword of Laban, and also several sets of plates containing the records of Lehi and his descendants from which the abridgment was made from which the Book of Mormon was translated.



CHINESE CONTEMPT FOR FOREIGNERS.

• ONE of the curious things among most Asiatic people is the frame of mind which induces them to look down with contempt or pity upon Europeans and Americans as inferior races of men. To Europeans this seems strange and ridiculous,

because the Europeans are more highly educated, have more refinement, and everywhere show greater evidences of superiority.

Canton is a great seaport city in the south-east of China, and foreigners began to flock there more than three hundred and sixty

years ago. In those early times the foreigners were as a rule a class of adventurous men who did not care to submit to the rules of society and the laws of government at home. They were often men of bad reputation and wholly indifferent to a good name, and for that reason Europeans had nothing to be proud of in the foreigners that early began to associate with the Chinese in their seaport towns. But the reason that the Chinese felt their superiority is found rather in their own peculiar makeup rather than in the shortcomings of the first foreigners, and indeed many of the present foreigners that now sojourn among them. Up till 1860, whenever a treaty was made between that empire and any European or American country, the word «Barbarian» was used to designate Europeans. It was only after much insistence and resistance that the word «Barbarian» as referring to the enlightened nations of the world was stricken out.

In later years the Chinese have been brought into contact with our great mechanical contrivances. They have seen much of the operation of steam and electricity, but these instrumentalities of our civilization are regarded rather as curiosities than useful and desirable contrivances. The operation and use of these great forces of nature are to their primitive minds something incomprehensible, something mysterious, and are

looked upon as a sort of magic; and magic was something of which Confucious refused even to talk, so that now his followers regard such contrivances with contempt because they are not compatible with the teachings of Confucious and with the traditions of the Chinese race. Perhaps today one of the greatest causes of enmity toward everything foreign is the literature of Chinese writers, whose education is founded entirely upon what is commonly known as the classics or traditions of the race. These writers strenuously oppose any innovations, and in late years have incited the people quite universally to resist European aggression as something intended to overthrow the secret traditions of the celestial race. It may be that the peculiar dislike of the Chinese to any innovations has grown out of a dislike to changes of any kind. The effort to transform life among them would be greater than they could bear, and they naturally resist what appears to them as coercion in its worst form. Those Europeans and Americans therefore who expected to carry China by storm through our modern mechanical contrivances have been very greatly disappointed. They have learned that «mind is not matter,» and that it is much easier to transform a material substance than to change the habits of that race wholly wedded to its traditions.

J. M. Tanner.



THE INFLUENCE OF THE BIBLE.

IT would be impossible to estimate the benefits which the world has received from the books of the Old and New Testaments. Those sacred records have played an important part in the great drama of human existence; they have certainly done their share in helping to mould the character and destiny of tens of thousands of the

world's most noble men and women. In this short article it is my purpose to show how the holy scriptures have influenced the lives of some people with whom I am acquainted.

While in conversation with a young man, a short time ago, he told me how he was led to embrace the Gospel, and to become a member of the Church of Jesus Christ of Latter-

day Saints. He was sitting in his parlor one Sunday afternoon reading some of the books of the New Testament. As he read he came to those significant words uttered by the Savior:

My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine whether it be of God, or whether I speak of myself.

As soon as he had read these words, he said he heard a voice whisper in his ear:

«Go this evening to the meeting of the Latter-day Saints, or Mormons, and if one of the Elders selects these words for a text, and preaches upon them, you may know that the doctrine taught by the Latter-day Saints is true.»

Just then a young man, a friend, called, and as they sat talking together, the former related to his companion the words which a mysterious voice had spoken in his ear a short time before.

They both decided to put the matter to a test, and for that purpose attended the meeting of the Saints. They selected seats in the lower end of the hall, and anxiously waited for the speaker to begin. After singing, prayer, and the sacrament, one of the Elders arose and said: «I feel impressed to read and make some comments upon a certain passage of scripture,» and then, to the utter astonishment of the two visitors, he commenced to read these words: «My doctrine is not mine, but his that sent me; if any man will do his will he shall know of the doctrine, whether it be of God, or whether I speak of myself.» The young men were convinced in their hearts of the truth of the Gospel, and after they had yielded obedience to its first principles, they could testify that the words of Jesus were true, for they had done the will of the Father, and had received the testimony of His Spirit that they had obeyed the truth.

I have a friend living in one of the wards in Salt Lake City, who told me recently how

she was once influenced upon reading a certain scripture. Upon the death of her parents, she received an equal share of the estate for her inheritance. A few years later one of her brothers died, and after his death she held his share of the property with her own. Soon after this she embraced the Gospel, and wishing to come to Utah, she decided to sell the two portions of the estate, intending, of course, to divide her deceased brother's portion equally between the members of the family. To this her brothers objected, and threatened her with a lawsuit. Seeing that she was determined to carry out her purpose, her brothers employed a lawyer, who sent the young woman a number of threatening letters.

She was much troubled; dark clouds gathered thick and fast around her, and at one time it seemed as if she would have to abandon the idea of going to Utah. In the midst of her trouble, she heard a voice whisper to her, «Take down the Bible and read it.»

She at once got the Bible, and upon opening it her eyes rested upon these words:

Verily I say unto you, There is no man that hath left house or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting.

She could read no more; tears were flowing freely, and with sobbing yet joyful lips she exclaimed, «Lord, I will give up all and follow Thee.»

The Lord had proven her. He saw that she would willingly give up all she had for His sake, and then a change came about. She was allowed to dispose of the property, and realized from the sale a larger sum than she had anticipated.

These things should, I think, lead us to obey the exhortation of Jesus when He said:

Search the scriptures, for in them ye may have eternal life, and they are they which testify of me.

W. A. M.

EDITORIAL THOUGHTS.

SALT LAKE CITY, UTAH, JUNE 1, 1901.

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THE CENTENNIAL ANNIVERSARY OF BRIGHAM YOUNG'S BIRTH.

THE celebration today of Brigham Young's birth will remind the Saints everywhere that it is now just one hundred years since his advent into the world. What wonderful changes the century has brought; and the changes are no more wonderful in the material growth of the world than they are in the religious lives of those who have accepted the Gospel.

Brigham Young was only six years old when the first steamboat, known as the *Clermont*, made its voyage up the Hudson River from New York to Albany. Steamboats are now plowing all the commercial waterways of the world. When he was eighteen the first steamship, the *Savannah*, crossed the Atlantic Ocean. The beginning of the use of steam, which was to revolutionize the world and open up continents, can have had little or no effect upon his own early life. The means of disseminating information in those days were so limited and the habit of reading confined to so few that people in them must have had very little

conception of what steam was to do for mankind. Its usefulness was quite generally discredited.

When Brigham reached his twenty-fourth year the first railroad was constructed and run between Stockton and Darlington, England, and at the age of twenty-nine he might have seen one operated in this country. The same year witnessed the beginning of a new force in religion. The Church of Jesus Christ of Latter-day Saints was organized, and after the great pioneer leader had been severely schooled in the discipline and hardships of his new faith the mantle of the Prophet and founder fell upon him.

In 1846 he began one of the greatest tasks ever allotted to man. The exodus led by Brigham Young is without a parallel in history. It surpasses in both its hardships and consequences either that of the Israelites or that of the Pilgrim Fathers. The central figure in the world's greatest exodus and the organizer of a new commonwealth are the two grand distinctions in Brigham Young's life. How appropriate then on this the centennial of his birth it is to honor a name that has always meant so much to Utah and her people, and is coming to mean more and more to the people of the world at large! How wonderful, too, that men should sound in praise a name they pretended to despise so much when its bearer walked and talked in their midst! How gratifying, too, that the world at large should now begin to revise and correct their opinions of a man whose name was pronounced with such expression of horror when he lived in the midst of the great activities that gave him fame!

It was the sublime faith of the man that led him to anticipate and prepare for the future of the people God called him to lead. He builded better than he knew, and everywhere throughout these valleys, homes and cit-

ies attest the wisdom of him who was so instrumental in planting happy and prosperous communities of Saints in the heart of the Rocky Mountains. It is now nearly a quarter of a century since he passed from earth. During that time great changes and great

hundred years ago the so-called civilized nations had little conception of what awaited them, and the simple lives of the people gave no warning of things to come. The century has been one of miracles, and the faith which converted water into wine seems not half so



PRESIDENT BRIGHAM YOUNG.

progress have been made. Science and invention are transforming the world and carrying their light and blessings to the remotest corners and into the darkest places of the uncivilized races of the globe. One

marvelous as the realization of the wonderful innovations of steam and electricity, and the great train of modern inventions which have followed these revealed forces of nature. The century has witnessed an outburst of

revelations both in science and religion; and if the coming century shall witness a new life as far in advance of the one just passed as it was in advance of its predecessor, it will not be hard for men to comprehend that article of our faith which declares that the earth shall be renewed and receive its paradisaical glory.

It was in the year of 1844, the very year that Brigham Young first felt the divine responsibility of a leadership that began to rest upon him, that Professor Morse announced the discovery of the electric telegraph. The new invention and the new faith have both borne the messages of God's glory, and the exaltation and common brotherhood of man. Both announced their universal mission. At the threshold and on the coming of a new century we pause to view in retrospect the life and career of Utah's founder. If the past is prophetic of the future, the eye hath not seen nor hath the mind of man conceived the glories that await us.



RESOLUTIONS OF RESPECT TO THE LATE PRESIDENT GEORGE Q. CANNON.

(UNANIMOUSLY adopted by the Board of the Deseret Sunday School Union, at its regular meeting held Thursday, May 16, 1901.)

We, the officers of the Deseret Sunday School Union, realizing the great loss sustained by all the Sabbath Schools in Zion and throughout the world, as well as by the community at large, in the death of our beloved superintendent and associate, George Q. Cannon, who departed this life on the 12th day of April, 1901, in the seventy-fifth year of his age, desire to express our deep sense of the great worth, transcendent abilities and most excellent qualities of our deceased friend.
Resolved, therefore,

That in President George Q. Cannon we recognize a thoroughly capable and most efficient superintendent of the Deseret Sunday

School Union, a distinguished writer, an orator of national reputation, a man endowed with rare capacity of mind and an astonishingly quick apprehension, an indefatigable worker and to the full extent of the word a gentleman.

That during the many years he has been at the head of this great institution (and he was the first superintendent of the whole body of the Sabbath Schools) he has ever watched with zealous care over this beneficent system, and has taken an unceasing interest in its welfare; the progress of the Sunday Schools was his continuous study, his aim was to bring them as near to perfection as possible, and the excellent condition in which we find them, is in a large measure due to his wise counsel and fatherly supervision.

That in his death we are deprived of a most valuable leader and adviser, whose presence will be sadly missed from our councils and deliberations.

That we deeply sympathize with his bereaved family, and pray the Lord to sustain and comfort them in their great sorrow; we condole with the whole community, who mourn the departure of a wise counselor in the First Presidency, one of the mighty leaders in Israel and one of earth's choicest sons.

That while we lament the death of a loved and revered associate and co-laborer, we bow in submission to the fiat of Him who doeth all things well.

That these Resolutions be spread upon the minutes of the Board, and that copies be furnished to the family of the deceased and to the JUVENILE INSTRUCTOR for publication.



SUNDAY SCHOOL NOTES.

AMONG the evidences of a good, active Sunday School none are more pronounced than that of the officers and teachers thereof being present in their respective schoolhouses at 9:30 or 9:45 a. m., to hold a prayer meeting, and be ready to greet the arriving pupils

previous to the 10 a. m. roll call. That the record of the officers and teachers thus present may be recorded, and to prevent the multiplying of rolls, the Sunday School Union Board suggests an additional mark for that purpose, and another to indicate attendance at the «officers' and teachers' meetings.» It is that those present when the roll at 9:45 a. m. is called, be marked thus, 9; and that for those present at the teachers' meeting a horizontal mark, thus: (—) be placed over their attendance mark for that day or in the space under the date of the meeting. These two marks, 9 and —, with explanations, can be entered by the secretaries in the officers' and teachers' roll book provided by the Deseret Sunday School Union, and be used in connection with those already therein named.

To illustrate: a person present at the 9:45 roll would be marked 9; if later, and before the 10 o'clock roll, /; if after 10 o'clock, X; if excused, E; if all of the foregoing persons were present at the teachers' meeting subsequently held their record would appear thus:

9; /; X; E.

ON account of increasing years, on Sunday, May 5th, Elder George Williams, who has been a Sunday School worker for more than forty-five years, was released from being superintendent of the Hatch, Bannock Stake, Sunday School. Before emigrating to Zion, Brother Williams was an attendant at Sunday School in England; was Sunday School superintendent in Goshen, Utah, in early days; afterwards assistant superintendent of the Chesterfield, Idaho, school for seven years, and superintendent of the Hatch Sunday School from its organization until released as above.

REGULAR stake Sunday School Union meetings are now being increasingly held in the stakes of Zion, as their benefits become more apparent to the officers and workers. Amongst

others these meetings are held in the Salt Lake, Sanpete, Weber, Granite, Jordan, Utah, Alpine, Nebo, Box Elder, Cache, Oneida and Bannock stakes. The first Union meeting of the Bannock stake was held on Sunday, April 28th, when Apostle John W. Taylor, as a representative of the General Board of the Union, addressed the meeting. The essence of his remarks was to the effect that what Sunday School workers most need is the Spirit of the Lord to guide them in all that they do, that they may have joy in the Lord and in their labors, and he urged them to faithfully study the Scriptures, that their teachings may be timely and efficient.

NUMEROUS new meeting houses are being erected throughout the stakes of Zion, and we are gratified to learn that in many cases considerate attention is given, in their erection, to the needs of the Sunday School. We trust this habit will become universal, for, as a general thing, it will increase the expense of building but little to so arrange the structure that the school can have the various rooms so necessary for its best good and for the maintenance of the best order and for the rapid advancement of the children.

AT the annual stake conference of the Sunday Schools of the St. Joseph Stake the stake superintendency was reorganized and the following new officers presented and sustained: Elder Joseph H. Lines, as stake superintendent of Sunday Schools, Elders Wm. E. McBride and Wilford W. Crockett, Jr., as first and second assistants, Brother Harrison B. Wightman as stake secretary and treasurer, and Brother David West, as his assistant in these offices.

STAKE SUPERINTENDENT JOSEPH ECKERSLEY of Wayne, having left for Europe on a mission, at the late quarterly conference of that

stake, held May 5th and 6th, the stake superintendency was re-organized by the appointment of Elder Walter H. Jeffery as superintendent of Sunday Schools, and Elders Moroni Lazenby and Loren Taylor as assistant superintendents.



It is suggested by the General Board of the Union that when the roll of schools is called at the annual stake Sunday School conferences the names of the stake superintendent, his assistants and associates be also called, so that their presence or absence on these occasions may be of record.



ON Monday, April 29th, at the quarterly

conference of the Bannock stake of Zion, Elder Kepler Sessions was sustained as second assistant stake superintendent of Sunday Schools, thus completing the stake organization.



A new edition of 20,000 of the Sunday School Hymn Book has just been issued by the Union Board, making in all 75,000 copies printed during the last five years.



IN the reorganization of the Summit Stake of Zion, Elder W. L. Hansen was chosen as stake superintendent of Sunday Schools, and Elder D. G. Fisher and B. B. Copley, assistant superintendants.



ENOCH.

WHOM THE LORD TOOK UNTO HIMSELF.

I. HIS ANCESTRY.

AFTER Adam and Eve had been driven out of the Garden of Eden, and had gone eastward to begin their new life, sons and daughters were born unto them. The first child, of whom any mention is made, was a son, named Cain; after him came another son, who was named Abel. These two boys, as they grew up to manhood, showed themselves to be very different in their natures. Especially did they differ in their love for God. Abel, who was a shepherd, loved God and worshiped according to his best knowledge; Cain, who tilled the soil, was of a dark and vicious disposition and walked after his own desires; he feared God only for the punishment that follows wrong-doing. He hated Abel, for he knew that his brother,

who lived a holy life, was beloved of the Father in Heaven. So strong did this hate grow, that one day, when the Lord had shown Himself as displeased with Cain's wicked course as He was pleased with Abel's upright life, Cain rose up against his brother Abel, and killed him.

To shed innocent blood is the greatest of sins; the punishment that the murderer will receive is greater than we can possibly imagine. The Lord placed a mark in the forehead of Cain, that would keep the memory of his measureless sin fresh in the minds of men, and sent him out into the world, a wanderer and an outcast. No doubt his punishment will extend far into eternity.

The Lord loved Adam and Eve, and when they sorrowed for the death of Abel, another son was given them in his stead. This son

was named Seth. He grew up in holiness; and offered such acceptable sacrifices that the Lord revealed himself to him, and instructed him in the great truths of eternal life. The descendants of Adam, through Seth, became the people of the Lord upon the earth in those days.

At that time the Gospel, as we know it now, had been taught by the Lord Himself to Adam and Seth, and perhaps to others; and holy angels, sent forth from the presence of God, had likewise ministered to favored ones. Adam and Seth and all their families preached continually the Gospel as a means of salvation to the wicked people, and taught them the necessity of faith in the Almighty Father. So great was the faith and the purity of the lives of these early patriarchs that they were called the sons of God.

In time, Seth was given a son, who was called Enos. Enos, when he grew to be a man, had a son called Cainan, who in turn had a son by the name of Mahalaleel. Mahalaleel's son was named Jared. He became a great man before the Lord. His son was the mighty prophet Enoch, whose story is to be told.

II. HIS BIRTH AND YOUTH.

Men lived long when the earth was young. Adam lived 930 years; his son Seth lived 912 years; Enos, Cainan, Mahalaleel, and Jared lived respectively 905, 910, 895 and 962 years. Therefore, when Enoch was born, in the year of the world 622 after the creation of Adam, all these holy patriarchs were yet alive, and full of mental and spiritual strength. It would have been a delightful story for the children of latter-day Zion, if some record of Enoch's early life had been preserved. Though no such record exists, we may imagine some of the special blessings that were granted the child Enoch. We may imagine the venerable father of all, the first man, Adam, who was in his 622nd year, bend over the cradle of the new-born Enoch, and add his prophetic blessing to that which

probably was bestowed by the father of the child. We may imagine the child later, sitting on the lap of our father Adam, and hearing with rapture the beautiful story of the Garden of Eden, that, far to the west, where the sun sets, a garden was planted by the God of heaven, and filled with all things that are good for man; that Adam, a mighty spirit, was taken from the presence of God, given a body, and placed in the garden to dress it and to keep it for the Lord; that all animals were created and caused to pass before Adam so that he might name them; that God, knowing the heart of Adam, gave him the choicest of his blessings, a woman, Eve, to be his companion and helpmeet; that, finally, in order that we, the children of Adam and Eve, might have the privilege of visiting this earth, our first parents gladly took up the battle with the young earth, and left the garden that had been planted by the God of heaven. In the same manner Adam doubtless told the boy Enoch of the living God, of His power, of His glory, of His interest in all the spirits that are sent to the earth. He told him, we may be sure, of the times that the Lord had shown Himself—how He looked, how He spoke, how He came and went. We listen now with wonder to a man who has known the Prophet Joseph Smith; with what greater interest did not Enoch listen to Adam who had seen and talked with God.

Then as he grew older, Enoch talked more with the other patriarchs, and learned more and more of the earth to which he had come, and of the duties that belong to a godly life. Seth, who was a perfect man, spoke often of the goodness of God; Jared, the father of Enoch, who is the earliest historian, taught his son the growth and movements of mankind from the time that Cain slew his brother Abel. The other patriarchs taught those things that had come most strongly into their lives. Thus, though Enoch attended, perhaps, neither college nor university, he was given a better education than

it is possible to obtain in our days. It is written of him, that he was taught in all the ways of God.

Before the birth of Enoch, an angel of the Lord had appeared to Adam, had explained the reason why man should come to earth, and had taught the laws of the Gospel. The Gospel has never been changed; it has been the same from the first until the present day. Adam, therefore, was baptized by being brought under the water, and later received the gift of the Holy Ghost, just as children are baptized and confirmed, now-a-days. His sons and daughters were likewise baptized, as well as those of their descendants who wanted to serve God. Enoch was taught the principles of the Gospel from his earliest childhood; possibly Adam, himself, told the child of the visit of the first angel that brought the Gospel message to the earth. In time the boy was baptized and confirmed, and received all the blessings and rights that belong to a faithful member of the Church of Christ. When Enoch was twenty-five years old, the authority of the Holy Priesthood was given him. He was ordained by Adam, who had received the Priesthood from God.

Enoch continued from that time on to perfect himself in his knowledge of God, and grew strong in his love for righteousness. Sometime during his early life he was married, and when he was sixty-five years old, a son, to whom the name Methuselah was given, was born unto him.

III. HIS MISSIONARY CALL AND PREPARATION.

From the day that Cain had slain his brother Abel, the world began to grow wicked, for Cain and his descendants made secret covenants with Satan, and refused to keep the commandment of the Lord. The works of men were abominations in the eyes of God; yet evil things began to spread among all the sons of men. The Lord, in His mercy, sent missionaries among those evil doers, to preach the Gospel, and the

coming of Jesus Christ; but the people, steeped in their sinful ways, turned away and would not listen to the truths of salvation. Then the Lord became angry with the wicked, and cursed the earth with a sore curse.

While the world was in this condition, about 687 years after the creation of Adam, a call came to Enoch, who was then sixty-five years old, that filled his life with work up to his last day. He was journeying from the land of Cainan, which was the home of Adam and his righteous descendants, by the sea, eastward, when, suddenly, the Spirit of God descended out of heaven, and rested upon him. A voice spoke out of heaven at the same time, which commanded Enoch to go among the wicked of the world and preach repentance to them and teach them the principles of the Gospel. Enoch was a humble man, who had no thoughts of special favor with the Lord. So, when the commandment came unto him, his first thought was not that he was glad to go, or that he did not want to go; it was simply a wonder that he, so weak a man, should be called to perform so important a mission. He bowed himself to the earth, before the Lord, therefore, and said, "Why is it that I have found favor in Thy sight, and am but a lad, and all the people hate me, for I am slow of speech, wherefore am I Thy servant?" But the Lord encouraged and blessed him, and promised him that if he would go forth in obedience to this call, he should be given greater power of speech, and no man should do him harm; the mountains should flee and the rivers be turned from their courses before him and he should walk with the Lord thereafter. Thus came the call to Enoch; and with no murmur of dissent, he prepared himself for his new ministry.

The period of preparation that now followed was most holy, to judge from the fragments of history that have come down to us. Enoch went at once to the first parent, to be ordained and set apart for his

ministry. Adam laid his hands upon him, and blessed him by the power of the Holy Priesthood. Later, the Lord spoke to Enoch and commanded him to anoint his eyes with clay and then to wash them. When this had been done, the vision of Enoch was so much strengthened that he could see things that are not visible to the natural eye. He saw the spirits that God had created, and the mysteries of God's kingdom. From that time on, he was called a seer, raised up by the Lord. At another time, as Enoch stood in a place called Mahujah, crying unto the Lord, a voice came out of heaven, commanding him to go up on the mount called Simeon. There he was clothed upon with glory; he saw the heavens open, and the Lord came and stood before his face, and the two talked together, even as men. The Lord showed Enoch, on Mount Simeon, the things that were to happen to the world for many years to come. Thus Enoch was prepared for his mission by blessings and instructions from holy men, and from God himself.

IV. HIS MINISTRY.

From the time he was 65 years old to the end of his days, Enoch preached the Gospel of repentance to all the sons of men. He went forth among the people, and sought out all prominent places, where he could be seen and heard easily, and there he told those who listened to him, of the existence of the Almighty Father, of the coming of Jesus Christ, and of the principles of truth, which, if obeyed, would lead men to eternal salvation. He prophesied many things of the future, and revealed the secrets of men's hearts so plainly, that the people flocked about him in astonishment, saying that "there is a strange thing in the land; a wild man hath come among us." In their ignorance and unbelief they could only think that the power of prophecy was the product of a crazy brain.

But when Enoch continued to remind the people of their sins, and preached repent-

ance, on every occasion, Satan stirred up hate in the hearts of men against this mighty prophet. However, when wicked men sought to lay hands of violence on him, fear came upon them, and they trembled and could not stand in his presence. Enoch walked with the Lord, and the angels of heaven surrounded him, so that no earthly power could injure him. He became known in all the countries of the world, and he was feared for his great power, and for the influence of his spirit. Still, though he spoke with power and showed many wonders, few of the people took his warnings to heart, and followed the Lord; the large majority preferred to continue in the pursuit of their sinful desires. The few who repented, and tried to follow the Lord, were separated from the great mass of mankind, and were called the people of the Lord.

At various times, Satan inspired the hearts of the sons of men with such hate towards all that was good, that they sought to destroy those who had forsaken sin and obeyed the call of the Lord. Once the sons of men came up to battle; but the people of God were led by Enoch, whose terrible presence overcame the enemy. He spoke the word of God, and the earth trembled and the mountains fled, the rivers were turned from their courses, and the roar of lions was heard out of the wilderness. At his word, land came out of the depths of the sea, and the fear-stricken enemies of the people of the Lord fled and stood upon this new land. The Lord cursed all the people which fought against him; and from that time forth there were wars and bloodshed among them, and the fear of the Lord was upon all nations.

In this manner did Enoch labor among the sons of men. 365 years was the length of his mission, yet did wickedness and unbelief increase. All these years did Enoch walk with the Lord, and did grow in holiness, until he was as no other man had been before him. The glory of God rested upon him continually.

In the 240th year of Enoch's mission, Adam, who was 927 years old and bowed down with age, called all his righteous posterity together in the valley of Adam-ondi-Ahman, and gave them his last blessing. At this solemn meeting the Lord appeared, and gave comfort to Adam, after which the first man stood up and prophesied of the things that should befall his posterity even down to the last day. At the end of the meeting all the descendants of Adam rose up and blessed their venerable father, and called him Michael, the Prince, the Archangel. Cheered with the inspiring scenes of this memorable meeting in the valley of Adam-ondi-Ahman,

Enoch continued his mission among the sons of men. Three years later, a great sorrow came upon Enoch and the whole world—the first man, Adam, died, and passed away from earth.

John A. Widtsoe.

(TO BE CONTINUED.)



DENIAL AND POSSESSION.

I think God sometimes sends what we have cried
for
Year after year in vain,
To prove to us how poor the things we've sighed
for
And how beset with pain.



THE WIDOW'S MITE.

Mama told me a beautiful story,
Which she said was surely most true;
And it made me feel ever so happy,
That I'm going to tell it to you:

'Twas about a poor, sad, lonely widow,
Who lived so long, long ago,
In God's city, the ancient Jerusalem,
When Jesus dwelt down here below.

Very poor was this God-fearing widow,
So poor, she'd but little to give
For tithing and gifts to the temple,
For she must toil hard e'en to live.

Yet she started out, Mama said, one day,
To take to the temple her all—
The Book says she had but the two mites,
And we all know that mites are quite small.

Now it happened that Jesus sat near there,
And what do you think He then said,
As He saw her throw in both her small mites—
This woman who toiled for her bread?

Why, he said she'd done better than all there;
While the rich, out of much, gave a part,
The widow had brought all she owned, there,
And had given it with cheerful heart.

And now I'm so very contented,
While often I used to feel sad,
When I'd think how much tithing my folks
paid,
And I only my five small cents had.

But now I shall offer my five cents,
And the Savior will look down in love,
And the angel will record the child's mite,
With the widow's in heaven above.

Nellie.



THE WIDOW'S MITE.

FOR OUR LITTLE FOLKS.

EDITED BY LOUISA L. GREENE RICHARDS.

JEM'S BIRTHDAY.

LITTLE JEM lives in Canada. His birthday is on the 17th of March. That is "Relief Society day," so Jem's birthday is sure to be celebrated. Last year when he was six years old, for his birthday he received a nice fruit-cake, which had traveled all the way from Salt Lake City, Utah. His aunts had sent it to him by a friend; he was delighted when he saw it, and more so when he tasted it. What a treat it seemed, to be sure. He wanted all the little boys he knew to have a piece of his cake which had come from so far away. It did not last long, but Jem en-

joyed dividing it with his friends far more than he would have enjoyed eating it all himself.

Jem has a sister Lillie, who was then four years old and a sweet little singer. This is one of the songs she sang for her brother on his birthday:

MY KITTY.

There is not in all the city,
A kitty half so pretty,

As mine with her snow white fur;
And I talk to her all day,
As we romp about and play,
And this is what I say to her.

CHORUS:

O, kitty, I'm so happy,
'And the reason is you see,



I'm trying to be good today,
As good as I can be.

And kitty, let's be jolly,
For fretting is a folly,
We'll be glad at work or play;

And I said we must be good,
And I think she understood,
For we've sung our happy song all day.

After dinner, Jem harnessed up his dog, Toby, and took his sister's doll for a ride on Toby's back; and they had great fun. They have also a baby sister; and Jem and his little sisters are good and happy children who love each other dearly.

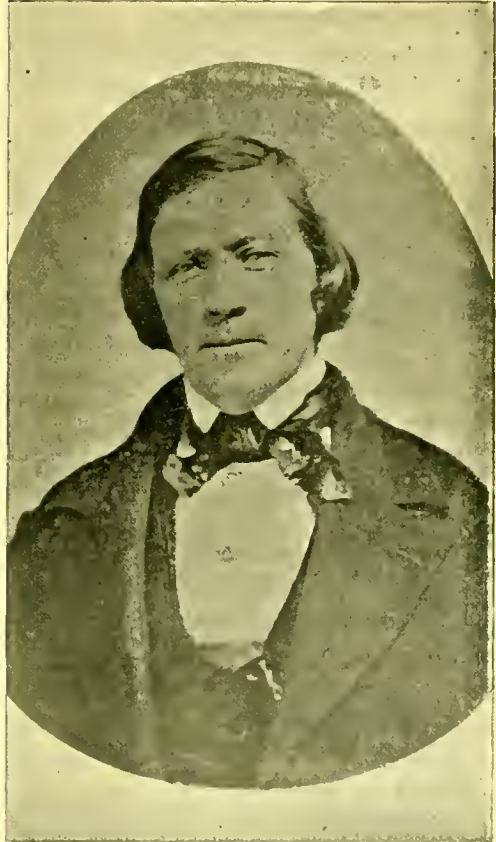
The picture here shows the three happy children and the kitty playing «Blindman's Buff.» Baby Sarah, who is blind-folded, is catching Lillie's kitty, and she and Jem are laughing very hard over it. But you can see Lillie feels a little afraid that kitty may be handled too roughly, and Baby Sarah's hand may be scratched by kitty's sharp claws.

Lula.

JUNE FIRST, NINETEEN HUNDRED AND ONE.

The children of the Latter-day Saints all know that the first of June is the anniversary of the birthday of President Brigham Young, the wise and kind Prophet, the great and good man who led their parents to these valleys of the mountains, and taught them to build here peaceful and beautiful homes. It is one hundred years today since Brigham Young was born. Almost the youngest of the children who can read this, can now reckon and tell in what year of our Lord the birth of Brigham Young occurred. Learn it and remember it, little ones.

As one who was favored to know President Young personally, I want to tell the children today one lesson that he strove to keep before his beloved people, which has been of the greatest value to thousands of them. He used to try very hard to impress upon them the lesson given in the fortieth verse, and forty-second section of the Book of Doctrine



PRESIDENT BRIGHAM YOUNG IN HIS FIFTIETH YEAR.

and Covenants. «And again, thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty the beauty of the work of thine own hands.»

This lesson is good for all people, young and old, now as well as seventy years ago,

when it was given of the Lord to the Prophet Joseph Smith. And I would like all the dear children to study and remember and profit by it.

Here is a recitation for our little folks, which was written for a child who recited it in a first of June celebration some years ago.

ANGEL GUIDES.

Just as the May moon's ended,
At the sweet June roses' birth,
As spring with the Summer blended,
Came a baby boy to earth.

The sunshine shimmered brightly,
Softly his angels sung,
His parents' hearts beat lightly,
And they named him Brigham Young.

Little they knew the story
The world would hear some day;
But angels of light and glory
Guided him all the way.

E'er prompt to heed their voices,
He became a leader, too;
Now how the earth rejoices,
O'er what he was led to do.

A shepherd true and tender,
This land with the Saints he filled;
Behold the Temple's splendor,
God taught him how to build.

His work on the earth was finished,
He died, 'twas the Father's will;
But his power was not diminished,
He's a guide and a leader still.

Often we think he can hear us,
Sensing our joy or distress;
We feel he is often near us,
To comfort and aid and bless.

The closer such guides we treasure,
Following in and out,
The more we shall find true pleasure
The less be burdened with doubt.

If we visit the temple often,
Doing our duty besides,
Our spirits and hearts will soften,
Till we'll know our Angel Guides.

L. L. G. R.

TO THE LETTER-BOX.

New Meetinghouse Dedicated.

LAYTON, DAVIS CO., UTAH.

Our baby died last fall. I am eleven years old. In Sunday School I am in the second intermediate class. My pa is Bishop of the West Layton ward. We have a new meetinghouse. It was dedicated on Sunday, March 31. We had with us president Joseph F. Smith and Apostle John W. Taylor, with a number of the High Council and Bishops of other wards. We had a good meeting. Our meetinghouse is a large brick one.

JULIA LAYTON.

Healed of Hip Disease,

HERRIMAN, UTAH.

I have been troubled with hip-disease and Brother Joseph E. Taylor administered to me and I got well. I am eleven years old. My Sunday School teachers' names are Mary Butterfield and Lizzie Stocking.

LENORA BUTTERFIELD.

Thrown from a Buggy.

GARLAND, UTAH.

My dear little friends who read the JUVENILE INSTRUCTOR:

This is the first time I have ever written to the Letter-box. I have a brother on a

mission in Germany. My papa was thrown out of a buggy and hurt his hand and made it stiff, but it is all right now. I am eleven years old. May God bless all the little Latter-day Saints is the wish of your new friend,

DESSIE GLEASON.

✿
Likes Fastday and Fishing.

FAIRVIEW, UTAH.

I should feel quite lonesome without my good friend the JUVENILE INSTRUCTOR. I like to go to Sunday School, especially on fast-day, when we can bear our testimonies. I tend my prayers every night; don't think I could sleep very good if I did not. My papa runs the grist mill, and I enjoy fishing in the mill race. I am nine years old. We have a nice, new meetinghouse, it is heated by steam.

HUGH BRODY.

✿
Thankful for Blessings.

PORTERVILLE, UTAH.

We have good Sunday Schools and Primaries and expect to start a Religion Class. I am in the second intermediate class. My oldest brother is in Germany on a mission. He has been there fifteen months. I am thankful for the Gospel, and I think we should all be thankful for the blessings we receive.

Your new friend,

ATHENA PORTER.

✿
Papa Coming Home.

LEWISTON, UTAH.

I have five brothers. Three of us are staying with Grandma Merrill while our mama has gone to Salt Lake to meet papa. He is coming home from a mission to Florida. He has been gone two years. Baby brother will not know papa, as he was only nine months

old when papa went away. I am nine years old. God has been good to us while our papa has been gone, and now we must be good when we get him home again. Miss Mina Pond is my school teacher. She is very kind and teaches us many good lessons.

BERTRAND VAN ORDEN.

✿
A Twin Left Lonely.

COVE, UTAH.

We take the JUVENILE; I love to read the little letters that are in it. I am a twin, but my little brother Hazen died the 4th of last July, with heart disease. We were baptized on our birthday in the Logan Temple. I am nine years old now. My little brother wrote to the Letter-box just before he died, and put his letter away. We found it after he died. I feel very lonesome now.

Your little friend,

HAZEL LARSEN.

✿
Our Late Editor Remembered.

VICTOR, IDAHO.

I am a little boy eight years old. But I haven't been to school very much. The reason is I have been sick so much. But I read in the second reader. I always go to Sunday School and I like my teachers real well. I know it is right to attend our meetings, for the Lord blesses us when we do. And I know the Lord answers little children's prayers, for my little brother and I prayed for a baby and He sent us one of the dearest little brothers in the world. We have named him Rulon. I feel very sorry to know that our dear Editor, President George Q. Cannon has died, for I know he is a good man.

SILAS L. CHENEY.

I KNOW THAT MY REDEEMER LIVES.

WORDS FROM L. D. S. HYMN BOOK.

MUSIC BY L. D. EDWARDS.

Andante.

Voice.

I know that my Re - deem - er lives; What com - fort this sweet sentence gives! He
He lives to grant me rich sup - ply, He lives to guide me with His eye, He
He lives, my kind, wise, heaven - ly Friend, He lives and loves me to the end, He

Accompaniment

lives, He lives, who once was dead, . . . He lives, my ev - er liv - ing head. . .
lives to com - fort me when faint, . . . He lives to hear my soul's complaint. . .
lives, and while He lives I'll sing, . . . He lives, my Prophet, Priest and King.

Treble and Alto

He lives to bless me with His love, He lives to plead for me a - bove, He
He lives to si - lence all my fears, He lives to wipe a - way my tears, He
He lives, and grants me dai - ly breath, He lives, and I shall conquer death, He

Tenor and Bass

lives, my hungry soul to feed, He lives to bless in time of need,
lives to claim my 'troubled heart, He lives, all blessings to im part,
lives, my mansion to pre - pare, He lives to bring me safe - ly there.

HIS GEOGRAPHY.

Said little Ned, "The man who wrote
This big geography
Has surely made a great mistake
To leave out little me.

"Why, only think, as now I stand
All toward my left is west;
In front of me is north, and back
Is south, as you have guessed.

"All on my right is east, and so
'Tis very plain to see
That north and east and west and south
Begin right here with me.

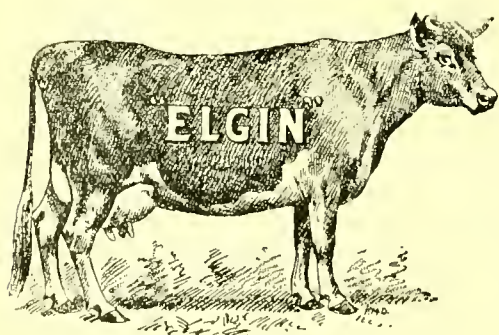
"So I must write and ask to have
My picture pasted in,
That other boys and girls may learn
Where all these things begin."

Youth's Companion.

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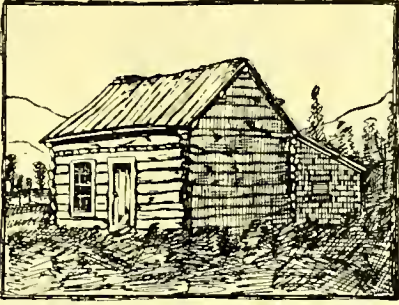
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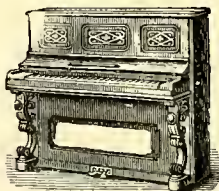
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